The
Missionary Intelligencer.

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Interesting Living-links Facts.

1. The first church to become a Living-link in our brotherhood was the Central, Des Moines, Iowa. H. O. Breeden was the pastor and H. H. Guy was the missionary.

2. There are now all told 167 Living-link churches and 7 Sunday-schools, a total of 174. Besides the above there are 20 personal friends that are in the Living-link rank, giving $600 annually each, a total of 194.

3. Euclid Avenue, Cleveland, Ohio, became first a Living-link church. Now it gives $2,669.51 in one year.

4. Ohio has 29 Living-link churches and three Living-link Sunday-schools besides. This puts Ohio first among the States. Last year there were 25 churches that paid the full $600 or more.

5. Kentucky and Missouri have the same number of Living-links. Each has 19. However, 18 churches in Missouri paid full $600, while in Kentucky there were 16.

6. The Living-link churches gave last year $77,362. This is more than one-half as much as all the churches, as churches, gave; that is, 174 Living-link churches gave $77,362, while 3,202 churches gave $76,168.

7. The program of the Foreign Society for the new year provides for 50 new Living-link churches. We ought to reach that number with little trouble.

8. Already a number of new Living-links have been enrolled since October 1st in this new missionary year. We feel confident of fifty new ones before the year closes.

Financial Exhibit.

Comparing the receipts for Foreign Missions for October with the corresponding month last year reveals the following:

	1915	1916	Gain
Contributions from Churches	105	106	1
Contributions from Sunday-schools	58	51	*7
Contributions from C. E. Societies	58	66	8
Contributions from Individuals	61	56	*5
Amounts	$9,527.26	$8,641.21	*$886.05

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches	$2,762.82	$2,841.16	$78.34
Sunday-schools	1,421.35	745.12	*676.23
C. E. Societies	474.59	552.38	77.79
Individuals and Million-Dollar Campaign Fund	4,619.50	2,036.30	*2,583.20
Miscellaneous	240.32	166.25	*74.07
Annuities	.....	2,300.00	2,300.00
Bequests	8.68	.....	*8.68
Loss in Regular Receipts			$3,177.37

*Loss.

Loss in Regular Receipts, $3,177.37; Gain in Annuities, $2,300.00; Loss in Bequests, $8.68.

This is not an encouraging showing for the first month of the new year, when it is proposed to reach $600,000 by September 30, 1917. Let the whole column begin to move as one man. Send to F. M. Rains, Secretary, Cincinnati, Ohio.

And greater works than these shall he do.

The school for girls in Manila described by Leslie Wolfe in this issue is an advanced movement.

Please drop us a line and tell us what interests you most in the MISSIONARY INTELLIGENCER.

The friends of the Foreign Society are to be congratulated upon the advances all along the line, both at home and on the fields.

The new missionary to Cuba, E. S. Griffith, is having some interesting experiences. Read his letter in another column.

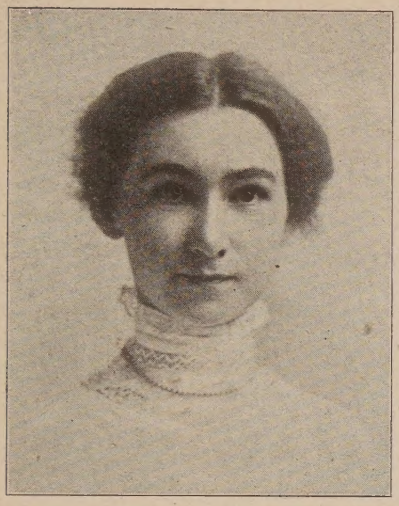
The missionaries of the Society made a profound impression upon the Des Moines Convention. Great consideration was shown them.

The Endeavor Societies are already pulling toward the $15,000 they are asked to give this year. The amount is sure to be raised by them.

W. H. Book says, "The MISSIONARY INTELLIGENCER is the best missionary paper published." This appreciation from a high authority is most encouraging.

My plan for the year is this, in part: At every service I will read or give some missionary item. We will make the Every-member Canvass and present stereopticon pictures.—Roy A. Miller, McLean, Ill.

The new Central Church in Luchowfu, China, and the program the missionaries have for that city in the midst of a million people marks a new epoch in the history of our work in that land. See the splendid article by G. B. Baird.



MISS VERA ADAMSON,
Of Akron, Ohio, who sails to the Philippines as a missionary November 30th. Her father will support her.

What is there to hinder you from putting a copy of the MISSIONARY INTELLIGENCER in every home in your church, in harmony with the unanimous recommendation of the Des Moines Convention?

Miss Kate V. Johnson, who has spent more years on the foreign field than any other missionary, holds the honorable position of dean of the missionary staff. She was also at the convention, and looks forward with pleasure to her return to Japan.

A few preachers boast that they throw all missionary circulars and literature received from the missionary and benevolent organizations of the brotherhood in the waste basket. Their number is not large, and we wonder how far their influence for good extends.

The thrilling account by Herbert Smith of the great service at Lotumbe, Congo, Africa, July 16 last, is exceedingly interesting. If you fail to read it in this issue of the INTELLIGENCER, you will do yourself a real injustice. The account of such victories should set our brotherhood on fire with a holy missionary zeal.

Last year we had enrolled, all told, 174 Living-link churches, and their total contributions amounted to $77,352. This was more than one-half of the total given by all the churches. A few of the Living-link churches failed to come up to the full $600 mark, but they will be in full line during the current year.

The Moody Bible Institute, of Chicago, makes a good report for the year. The year was an interesting one in the foreign missionary work of the Institute. Pledges and gifts of the students for the missionary work totaled $1,778.08. Twelve students left for the foreign field, and there are now some 57 in the Student Volunteer Band.

There is great rejoicing all through the brotherhood and on the mission fields over the passing of the $500,000 mark in the receipts of the Foreign Society during the past year. It is especially gratifying that there was such a large gain in the number of contributing churches, and in the gains made by both the churches and Sunday-schools. Now for $600,000 during the current year!

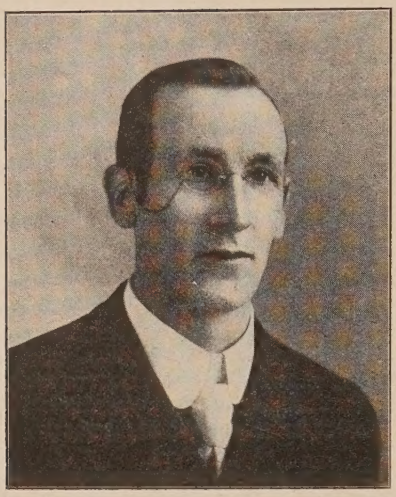
W. G. Eldred, of Eminence, Ky., writes: "I have read 'A Master Builder on the Congo,' and while it brings afresh to me the tragedy of it all, yet it is not only a splendid memorial to both of them, but it is also a stirring message to the churches."

Mr. Eldred is a brother of R. Ray Eldred, whose life story is contained in the above volume.

Professor James Moffatt, of the United Free Church College, states that the war has had practically no hindering effect on the British Foreign Missions. Money has flowed unabated, in spite of the extra claims on the purse for war funds; in some cases the receipts have increased. And the interest is as keen as ever. The war, luckily, has not led to any suspension of activity in the mission field.

Baron Morimura, a Christian of wealth, has established a chair of Christianity in the Imperial University of Tokio. This university is one of the foremost institutions of learning in the world. Most of the students are agnostics. The endowment of this chair shows as few other things could do how Christianity is seeking to enter every nook and corner of the empire.

Canada has sent 365,000 men to the colors, and has contributed $150,000,000 to the support of the war. Some say they have given enough men and enough money. Others say, "What arrant nonsense! Canada's contribution so far is pitifully small." If Canada were to send that number of men and give that amount of money to carry the gospel to all mankind, the world would look on with amazement. Her contribution of men and money for the war is taken as a matter of course.



JOHN MULLEN,

Of East Liverpool, Ohio. This church is a new Living-link in the Foreign Society, and John Mullen is the minister. His missionary record is the very best. He does an all-round, constructive work. They paid their full $600 last year.

N. C. CARPENTER,

New minister of the Living-link church, Delta, Iowa. This church supports Mrs. L. B. Kline, Vigan, Philippine Islands.

J. A. Canby, of Uhrichsville, Ohio, writes as follows: "We have made great gains in this congregation in the way of missionary sentiment. When I came here five years ago the missionary offering of the church averaged $19 per month the entire year. This year the average offering a month for missions is more than $109. Last year our offerings dropped somewhat, but we put two hundred INTELLIGENCERS in our homes, and this year our offerings are better than ever. This church has been as successful as any we know in putting through the educational campaign for missions and the Every-Member Canvass."

I. S. Hanna, of Des Moines, one of the old friends of the Foreign Society, has suggested that one thousand people might be secured to give $29 each to pay off the remaining debt of $29,000 which the Foreign Society has. To follow up his suggestion he handed one of the secretaries a check for $29 at the Des Moines convention. This is a challenge for a large number of friends to do the same. Mr. Hanna has been a generous friend of the Society for many years. If 999 other loyal supporters would rally to the needs in this way the debt could be wiped out in short order. No one can measure the advantages accruing to the work if it could be published that there was no debt.

The late Dr. A. T. Pierson once said that money is referred to not less than fifty times in the course of our Lord's brief ministry, and the only instance of a saying of Christ being quoted outside the record of the four evangelists is one about money: "It is more blessed to give than to receive." And Paul quotes it as if it were a frequent utterance of the Savior. Dr. Pierson also said that our notions of giving are not only far below the Bible level, but they contradict Bible standards. There are three stages we experience in respect to money: First, pleasure in *getting;* second, pleasure in *getting and giving;* third, pleasure only in *giving.*

A CALL FOR TITHERS.

Be it resolved that we, delegates to this International Convention, Churches of Christ, assembled in mass meeting at Des Moines, to consider the momentous question of our financial responsibility to the Kingdom of God, do urge the program committees of our State and International Conventions to give at least one-half day's time on the programs to the subject of tithing.

And be it further resolved that we urge evangelists, pastors, business and professional men to give prayerful study to this question, which seems to be God's answer to the problem of bringing the world to Jesus Christ.

ARTHUR A. EVERTS, Texas;
BERT WILSON, Missouri;
C. M. RODEVER, Ohio;
W. A. FITE, Kentucky;
JOHN G. ALBER, Nebraska,
Secretary.

EDITORIAL.

"Eyes Front!"

This is a well-known military expression, and has a suggestion for our brotherhood just now in the beginning of the new missionary year, when it is proposed to raise $600,000 for Foreign Missions. It means looking to the front. It means readiness, expectancy, and action.

The record of the past year was certainly glorious, but our hopes and plans should be in harmony with the great promise of our Lord: "Thou shalt see greater things than these." The churches have not reached their limit. There must be some great planning and praying and paying before the current year closes.

Our people are thinking and feeling in a larger mold. They are coming rapidly to the front. This movement must not be arrested; on the contrary, it must be accelerated.

Thrilled with the victories of the past, the brotherhood is determined to enter into the larger life. This was the high note that ran through all the sessions of the Des Moines Convention. It is the voice of the excellent symposium in this INTELLIGENCER. It is the key-note of the splendid article by J. H. MacNeill, also in this issue. Our mail breathes a spirit of larger and more definite and more effective plans. The Committee on Resolutions at the late National Convention set a high mark, which was unanimously and with the very greatest enthusiasm adopted. Only the mere points in that report are mentioned below. And these are only the skeleton of a soul-inspiring message which should go to the heart of every disciple. We should write these suggestions on the tablets of our memories, and carry them with us day and night through the whole year. We should pray over them, meditate upon them, and incorporate them in the congregational life of every church in the brotherhood.

Here are the points, briefly and tersely stated:

1. That we bend all our energies to the sacred task of raising $600,000 for Foreign Missions this year.

2. That we challenge our Endeavor Societies to the giving of $15,000 of this amount.

3. That individual givers be urged to contribute not less than $100,000.

4. That the Sunday-schools be requested to give $125,000 as a Children's Day Offering, the first Sunday in June, 1917.

5. That the churches as churches undertake to raise at least $200,000. This ought to be the minimum amount they should undertake to contribute.

6. That as an incident, and not a climax, to our financial program, we liquidate the $29,000 indebtedness that we may have a clear course before us.

7. That we add fifty new Living-link churches to the large number already enlisted.

8. That we send out not less than fifteen new missionaries to the field before the year closes. Some are already under appointment, and will move forward as soon as the condition of the treasury will permit.

9. That we make an effort to place the MISSIONARY INTELLIGENCER in every home of our fellowship. Such a step would greatly increase the returns.

10. That we recommend that one or more mission study classes be organized in every congregation. When the people know, they will feel; and when they feel, they will act.

11. That there be constant daily prayer by all the people everywhere that these plans may be executed.

This is one of the largest and most inspiring and constructive programs ever before presented to our brotherhood. Our great people are not satisfied with passing $500,000, they want to move on to higher levels. They hunger for the joy of the larger fellowship with Him who gave all that the world might be redeemed. We are more than able to reach $600,000 this year.

One of the important things is to begin on the task before us *at once!*

The Albert Allen Memorial Bible College.

This splendid structure has recently been completed in Manila, Philippine Islands. The Foreign Society was able to provide it through the generosity of Miss Cynthia A. Allen, in memory of her late brother, who also was devoted in Christian service.

The college is in an excellent location, opposite the great Filipino University, built and supported by the government.

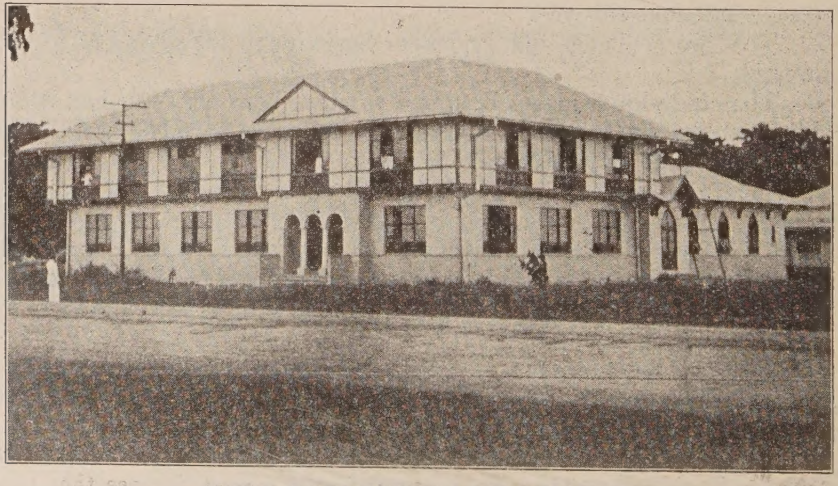
The land for this building cost $10,225. The total cost, in round numbers, is $40,000.

The Bible College building is 95 by 86 feet, and two stories in height. The lower story has a concrete floor and walls of concrete, reinforced with steel, and doors and windows of guijo wood. In this story are kitchen, bath, dining-room, two dormitory rooms, library, chapel, and entrance hall.

The second story is devoted entirely to dormitory purposes. There are five double rooms and five other rooms, that contain from five to ten beds each. The rooms are well ventilated and well lighted. The dormitory space in the building provides for fifty students.

Both upper and lower stories have shower baths, lavatories, concrete floors, and concrete partitions. The building is lighted throughout by electricity.

The chapel has a frontage on Oregon



ALBERT ALLEN MEMORIAL BIBLE COLLEGE

Street, and opens directly into the entrance corridor in the main building. The chapel is 60 feet long by 28 feet wide, and a story and a half high. The windows and door on Oregon Street are Gothic in style. There is a platform of suitable height in the chapel. In this platform is a baptistery and proper robing rooms located on each side. The chapel is furnished with pulpit desk, three chairs, and communion table. The other furniture consists of organ, chairs, and pews. The furniture in the chapel is finished in antique oak. The woodwork is dark maroon, and the walls a light straw-color.

This institution is proving of tremendous value as a place where evangelists may be trained for their life work. The Philippine Islands are of immense importance in the Far East. What is done among that people will have a far-reaching effect in all that part of the Orient. We are very fortunate to be able to provide this building, and we congratulate the churches in America no less than the churches and missionaries in the Philippines upon the strategic advantage the college affords.

The formal opening of the new college building occurred Saturday night, August 5th. The building has been in use since the 15th of June. Even yet all the furnishing is not complete. The opening was a great occasion. Potted plants were arranged in the entrance hall, tables in the dining-room were placed in a square about the center and covered with clean linen. Ice cream and cake were served. Students acted as a committee to serve. Karl Borders and wife had just arrived in Manila, and this was also made an occasion of a reception to them.

In appearance the building is very attractive. It cannot escape the attention of any one passing Taft Avenue, and invites favorable comment. The missionaries did a fine piece of work in managing the construction.

The Program for the New Missionary Year.

The following timely suggestions on the work for the new Missionary Year are most suggestive. They drive home some telling points. They are from men who speak out of rich experiences.

WHAT THE FOREIGN SOCIETY SHOULD UNDERTAKE FOR THE CURRENT MISSIONARY YEAR

That the year just closed was the greatest in the history of the Society should be but an added incentive to the accomplishment of yet greater things. I believe that the greatest service the Foreign Society could render just now would be to increasingly emphasize the necessity for larger liberality upon the part of all our churches in the support of this world-wide work. Let no church of Christ escape the burning fact that if the Disciples of Christ, under grace, would give according as did the non-missionary Jew, under the law, more than thirty millions of dollars annually would be forthcoming to answer the call of the world. Perhaps the greatest menace to our American churches is their increasing prosperity, their unconsecrated wealth. Let every disciple be made to ask, "Not how much of my money will I give to God but how much of God's money will I keep for myself?"—E. H. Holmes.

ADVANCEMENT!

I am thoroughly convinced that our policy should be one of advancement rather than retrenchment in these troublesome times. A nation that is getting rich as fast as this nation is from the misfortunes of other people cannot be too strenuous in its endeavors to give back to the world something adequate in return. We are greatly misjudged by other nations for being so determinedly neutral, so that any measures we can take to counteract this ill-feeling will be good national policy, let alone Christian obligation. It seems to me an exceptional opportune time to strike for big gifts, the building of big institutions, and the advancement of large endeavors.—Burris A. Jenkins, Kansas City, Mo.

LENGTHENING THE CORDS AND STRENGTHENING THE STAKES.

It seems the part of greatest wisdom to strengthen the present work of the Foreign Society as fast as possible and enter new fields only as wisdom prompts. We must not weaken our present work. The call of South America is tremendously insistent. Some good man could do a work of grace for the Kingdom and a work of joy for himself by planting a station and maintaining it in South America.

Let us this year enlist all the non-co-operating churches. Here is my pledge that the fourteen churches in Saline County (Mo.) shall be urged to the fullest fellowship.—Harvey B. Smith, Marshall, Mo.

ONE MILLION DOLLARS.

Having reached the half million goal, I think the Foreign Christian Missionary Society should immediately set before the brotherhood the new standard at ONE MILLION DOLLARS. We have 500 churches that should give $1,000 each year to foreign missions. The other 9,000 churches could easily give the other half million dollars. The call of the world at the close of this awful conflict in Europe will demand a quickened missionary conscience, increased offerings and consecrated young people to assist in building the structure of a new and better civilization. If every pastor will do his duty the standards will be reached and the desire of our hearts will be realized. You may count on the Jacksonville church in this new campaign for Christ and his church.—M. L. Pontius, Jacksonville, Ill.

DO FOUR THINGS.

First.—The Foreign Society should be encouraged by the victories, both abroad and at home, which it has achieved and is achieving in the face of many difficulties.

Second.—It should count itself, despite all its achievements not to have attained and dwelling not on any or all of the things that are behind it should say as hitherto, this one thing I do.

Third.—In my opinion, it should intensify, if not broaden, its campaign for education concerning world evangelism, both as to its place in the Bible and in history—especially in the history of our own times. In doing this it should keep to that directness and simplicity of instruction which, so far as I can recall, have characterized all the Society's educational activities.

Fourth.—It should encourage all its supporters, especially all of its leaders, as it has done heretofore, to pray earnestly and constantly for its work. That work should arise anew every day, cleansed and empowered from tides of prayer.—Harry D. Smith, Dallas, Texas.

STRESS THE TITHING SYSTEM.

The record of the last year should inspire our hearts. Many of our churches are just now adopting the budget system, and this should help tremen-

dously in swelling the funds in every treasury. While adopting this system we should place much stress upon the tithe. My observation has been that our tithers are by far our largest givers; that they are our constant givers; that they are our happiest givers, and that whenever an appeal is made for a worthy cause, they are there to help. Let us stress the tithing system in season and out of season. We believe that an honest emphasis upon this plan would swell our foreign offering to $600,000 this year. If the great body of our people could be led to tithe, we would be done with the embarrassment arising from worthy calls and lack of funds. There would be an ample supply in the Lord's treasury to do the work that he wants done. One-tenth for God should be the minimum. Let us raise this slogan and press on.—L. N. D. Wells, Akron, Ohio.

Outstanding Phases of the Every-Member Canvass.

[The following is a mere outline of Chas. S. Medbury's address before the Des Moines Convention.]

The Every-Member Canvass is not a mere device by which money may be raised. It is not a thing of magic in its operations. It involves hard work. But where wise and prayerful preparation is made, where there is wisdom and grace in the day of the canvass, and where consecrated good sense is used in follow-up methods, it is an invaluable feature of modern church life. The outstanding phases of it may be noted in ten words, a sort of decalogue of the Every-Member Canvass.

1. The Every-Member Canvass stands for every-member intelligence.

2. The Every-Member Canvass stands for every-member responsibility.

3. The Every-Member Canvass stands for every-member fellowship.

4. The Every-Member Canvass stands for every canvasser trained for leadership.

5. The Every-Member Canvass stands for every household blessed.

6. The Every-Member Canvass stands for every cause supported.

7. The Every-Member Canvass stands for every offering increased.

8. The Every-Member Canvass stands for every Lord's Day participation in the Lord's work.

9. The Every-Member Canvass stands for every month's remittance to mission boards.

10. The Every-Member Canvass stands for every year a truly Christian record.

CONTRIBUTED ARTICLES.

Growing Your Own Missionary.

F. E. SMITH.

It is a tender, enriching ministry for a church to have its own missionary. It brings in the beneficial elements of personality and direct contact. It sheds a fertilizing power over all the church life, helping to keep it warm-hearted and centered on the great business of the King.

Great as is this privilege and blessing, there is a land still beyond this,

F. E. SMITH.

LULU S. HAMILTON.

lying closer to God with its hallowed blessing and ministry, that is to grow your own missionary, to train and pray into place the best of the life of the church. It produces the continual atmosphere of the sanctuary in the life of the congregation.

The Jackson Street Church was lifted to the heights by the great reach forward in our ministry to the Children of Darkness. It was all made possible by the fact that it was one of our own, calling us to go with her in a great fellowship for the Savior and the unredeemed. One of the finest, happiest, best trained of all the flock, with tender emotion, was set aside for life-giving among the Chinese. The day of her consecration and the time of her going remain with us as heaven-sent benedictions.

A word should be said of the kindly feeling all have for the mother and home who gave an only daughter. Many tender emotions and gracious courtesies breathe their way out of the spirit of the church to these whom we hold more dear for her sake.

Now that the second year has come its round, we are more confirmed in the belief that every church should develop its own missionary. Early in this year we set apart a "Lulu Snyder Day," spoke of it, advertised it, and sent a neat souvenir carrying her picture into every home, asking all to have a share in the day. This rare occasion fixed still deeper the place of our girl in the affection of the church. It also gives her to understand anew our love and support. This day prepared a mellow, spiritual soil with its fresh expression and seed dropped into fertile ground.

When our missionary was leaving us I never saw money raised so easily, her full support being placed on the pledges without the least of pressure. The joy and full expression was greater this year; it was the joy of the second mile. The call to fellowship was laid on the hearts of the people, the time of the offering was made the most sacred and quiet moment of all the service. Who can tell what our joy was when, at the close of the day, we found the pledges had made a gain of fifty per cent over last year.

Having a special day to do honor to Miss Snyder and her work gave a fine opportunity to exalt the call for life service before the young people. We take this to be one of the fine things about it all. The direct touch with

and knowledge of our minister in China enlists the immediate and sympathetic attention of all. The educational power greatly influences the life of the young of the church. Also, it must help over there in China for them to know that it is her own people that stand close behind her, always praying for her, looking for her success, and listening for any news of her work with eager interest.

The most beautiful expression of our faith in the Lord Jesus is our constant desire. In what way can a church prove herself and magnify her faith in God better than by setting apart of the best of her life for the precious ministry beyond the seas? We have found it an abiding joy and strength to send out our own missionary.

Muncie, Indiana.

The Foreign Society and the Des Moines Convention.

J. H. MACNEILL.

The Des Moines Convention will go down in our history as one of our greatest national conventions. Every session was surcharged with spiritual power. Every thoughtful man and woman there—and I never saw so many of them present in any other convention—seemed conscious of the Divine Presence. A note of victory stirred every heart from the beginning hour to the final benediction. The enheartening reports, the inspiring messages sent us out with the gripping conviction that the Disciples of Christ are sensing Kingdom values; that our vision is not only enlarging, but filled full of opportunities every one of which constitutes a mighty challenge. The urgency and immensity of our task, revealed in every soul-stirring message, was perhaps never so profoundly impressed. Every day was a *great day.*

Sessions of the Foreign Society.

I wish, however, in this brief review of the convention to call attention in particular to the contribution made by the Foreign Society to the greatness of the occasion. The growing conviction that the work of our Foreign Society holds the supreme place in our Kingdom program is never so manifest as at our national conventions. "Foreign Day" is looked forward to with anticipations of peculiar interest. The people prophesy that this will be the greatest day of the convention, and they declare that they are never disappointed. This year certainly was not an exception. All will agree that from the time our beloved President, A. McLean, called the convention to prayer until the last benediction there was not a dull moment.

Wednesday at the Des Moines convention can never be forgotten. The singing, the devotional service, the prayers brought us face to face with God, from whom we were expecting great things that day. Whispers of the thrilling reports that would be presented had prepared some of us, but the gratitude that welled up in every heart and manifested itself on every face and found expression in such splendid applause when the report was finally made must have gladdened the soul of our dear Lord.

The Goal Reached.

The goal we had set for years, to which we had urged our people, for which we had prayed and wept, *reached at last!* It was impossible to restrain that audience. If they had not been permitted to speak, the concrete columns, yea, the very heart of the Coliseum would have "cried out."

$522,716.97! "That looks good to me!" And yet, on Friday night, Dr. J. Campbell White, in the most heartless manner, robbed us of much of our self-satisfaction and a very considerable part of our rejoicing by telling that big audience that we were giving less per capita than the Methodists, Baptists, or Presbyterians, and that if we did as well proportionately as the Methodists, we would be giving over $2,000,000 more per year than we are now giving, while if we gave in proportion to his own people—United Presbyterians—we would be giving **$15,000,000** more per year. And then if we should all *tithe* we would be giving to the interests of the Kingdom of God more than $30,000,000 a year. This is a sobering thought. We need to pray over it. But *nothing* just now shall rob us of the joy of our great victory. We need it to inspire us to give at least $600,000 this year.

The Missionaries.

Then, the presence of so many of our faithful missionaries had a large share in making this one of our greatest conventions. The church is immeasurably blest in the personnel of its representatives on the foreign field. What a fine body of men and women they are! So consecrated to their great work, yet so humble, they are unconscious of their real greatness. Living so close to God. Guided, sustained, and comforted by the Holy Spirit. Conscious always that they are doing the will of the world's Redeemer, they come back to us with shining faces, and their very presence is heaven's benediction upon us as we gather to hear the story of what their Lord and ours is doing through them for the world's redemption. I fear we do not give them time enough to tell aright. Such addresses as those of Dr. Osgood, of China, Dr. Lemmon, of the Philippines, and Dr. Jaggard, of Africa, on Medical Missions, made impressions that can never be effaced, and could never be made except by those who were active agents in the victories recorded.

The Addresses.

All of the addresses of the Foreign Society were of a high order. The subjects were vital. The speakers were conscious of the far-reaching importance of the task assigned them, and in the fear of God they met the occasion by painstaking preparation. We all felt that they came to this hour from the secret place. They were men of vision. They spoke with authority, because out of a knowledge of the facts and a sympathetic interest in the kingdom of God they brought from their storehouse things both new and old. It was not surprising, therefore, that our consciences were aroused and our hearts made to burn within us as these men of God, conscious of their power, brought us face to face with our obligation to evangelize the world. Without invidious comparison, I think it is perfectly safe to say that no finer, more vital addresses were ever delivered at any of our conventions than the three forenoon addresses of Wednesday. That of W. A. Shullenberger on "The World Situation" was a literary masterpiece.

The Period of Intercession.

Those who planned for that hour of "Intercession" in the heart of the day were led by the Holy Spirit of God. We are a great people and doing great things for God only when we recognize the place and power of prayer in our own lives and in the life of the church. John E. Pounds has frequently been on our convention programs, and always for their enrichment, but God never used him to greater advantage than in that period of intercession. I venture to say that resolutions were then formed, the result of which will be made manifest in many ways before this year comes

to a close. It surely was "a mountain-top experience." Let us have more "periods of intercession" in our conventions.

Reports Tabulated.

The tabulated record of the work accomplished during the past year filled all with encouragement and hope. *All* that God has wrought can be known only by him. But what we can see is a verification of the promise of our Lord: "Lo, I am with you always, even unto the end." What a joy to know that we have 990 missionaries and native helpers, and that God is honoring their faith and service in Africa, China, India, Japan, Turkey, Tibet, Philippines, England, Denmark, Sweden, and Cuba, and that 2,076 souls were born into the Kingdom under their labors. A membership of more than 17,000 in these lands as the direct result of our missionary investment should inspire us and should stimulate us mightily to real self-denial in our missionary endeavor this year.

Definite Enlargement.

The vision, the enthusiasm, the inspiration, the spiritual power of this convention should result in definite enlargement in all directions. The number of contributing churches and Bible schools should be increased. There should be a very much larger number of personal gifts, of annuities, and bequests during the present missionary year. Our men and women of means must have a quickened conscience on the relation of their money to the kingdom of God. A much larger number of churches should plan to enter the Living-link rank. We have done well this year, but we are able to do vastly more than we have yet done. I am convinced more and more that the proportion of our gifts to foreign missions is entirely too small. When we consider that the Foreign Society, in the prosecution of her work on the foreign field is compelled to foster *alone* all the classes of work in which the united institutions of the church at home are enlisted, it should readily be seen that she should have a much larger income with which to do it. This Society is doing the work of our public schools, our high schools, our colleges. It is carrying on the work of our Bible schools and our churches. It is doing the medical work done in the home land, through hospitals, nurses, physicians, and surgeons. In a word, all the enterprises which our modern Christian civilization is promoting here in our home land, through the co-operation of *all* our Christian institutions, State and church, our Foreign Missionary Society is doing *alone* in pagan lands.

Fifty Per Cent.

I believe we should devote at least 50 per cent of all our missionary and benevolent gifts to foreign missions. This matter, it seems to me, should receive the most careful and prayerful thought of the Budget Committee. But whatever shall be done in this regard, let us highly resolve that under the spell of this great convention and in the light of our greatest victories we shall at least reach the convention aim, $600,000, this missionary year. Our people are prosperous—perhaps too prosperous for our spiritual good. Let us give to God his share of the means he has entrusted to us, lest we come under the blight of those who "robbed God" in the long ago. Our opportunities for the extension of the Kingdom are unparalleled in history. We can easily surpass all previous records. Let us do it.

Winchester, Ky.

The Progress of India.

DAVID MC KENZIE RIOCH.

[This article is written by a sixteen-year-old son of Mr. and Mrs. David Rioch, many years missionaries of the Foreign Society in India. He was born in India and expects to return as a missionary.]

Well might this title read, "The Awakening of India and Its Immediate Results;" for the Christian religion has so shaken the foundations of heathenism that India is realizing for the first time in centuries her moral, religious,

and social vices; is seeking for new axioms on which to build, and is borrowing freely from Christianity, though she firmly denies doing so.

Christianity came to India at a time when her moral and religious state was indescribable. At first, and until about 50 years ago, the pure doctrine of Christ was entirely ignored. As the upper classes became better educated, they saw the impurities of their religions and the retarding influence of their social state, as contrasted with Christianity.

In the gloomy blackness of Hinduism and Mohammedanism light from Christ was seen. When the educated Hindoo first opened his eyes he saw progress, and in the surrounding gloom he saw his countrymen clinging with Oriental tenacity to immoral religions and to an oppressive social state, which was holding them back. He saw the contrast between the essentials of Heathenism and Christianity. Those of the first being the worship of immorality and the binding down of the poor to the service of the rich; those of the second being purity itself. In Hinduism flourished child-marriage, polygamy, polytheism, and the caste system. Mohammedanism excluded caste, but included the sword. The educated Indian turned away from this and saw Christianity advancing with speed and power.

What would the effect on his mind be? Would he accept Christianity as it was offered to him, or would he investigate? The Hindoo, being first and foremost a philosopher, took the Bible and began to study it. He studied it till he was entirely imbued with its teachings. In the Bible he saw more clearly what he had seen in the lives of the Christians.

Thus the advent of Christianity resulted in the birth of a new force in the commoners and the springing up of new doctrines and revising of old ones.

The Christian religion is smashing down the caste system with tremendous blows. Wherever Christianity has gone it has brought with it an independence unheard of before. A low-caste mason would at one time address a high-caste cooly thus: "Oh, Great King, please, having kindness, hand me up a little more mortar." Though the mason was getting $6 a month and the cooly only two. *Now* this is never heard. Also people under Christian influence refuse to pay more than ten

per cent interest on borrowed money, whereas others pay as high as four and six hundred per cent because of fear.

Let us now see the change in religions. Many new ones have sprung up, but they all have the same principles. A well educated Hindoo boy gave the writer something as follows: "We believe in a Supreme Being, who created all things. The other 'gods' are merely saints; they were men and women that did something to help the people, who, being courteous and grateful, canonized them. Castes are merely different grades in society, and have no religious meaning. We believe in evolution and in re-incarnation, and that we will evolve until we become as perfect as Christ, who was the first perfect man. He was the re-incarnation of Krishna, who gave us our belief. We believe what the Bible tells us of Christ, but we deny that he is the Son of God or the Savior of men. We believe in Christ's moral doctrines, and that we should do as he says. We (the educated) have given up child-marriage, polygamy, and all such vices."

Modern Indian philosophers, imbued with the teachings of the Bible, are preaching and spreading doctrines like the above by every means in their power, and educated Indians of to-day have instituted libraries, hospitals, charities, etc., exactly as we have in this country.

Damoh, India.

"A March Offering Experience."

E. F. DAUGHERTY.

It was not especially significant nor consequential, but a wee bit of experiment in spiritual strategy. The preacher was exploiting the F. C. M. S., and the program, which is its *raison d'être*. The giant task, the pulsing joy of service on it, the need of definite personal relation to it, were all in the purview of the sermon. Articulation with it was the need, just as it is the need everywhere and at all times.

But this was March time—F. C. M. S. time—and the Vincennes First Church is habituated, among its benevolently disposed, to giving every Sunday in March its comparatively meager dole to the greatest of all tasks.

So the parson said, in substance, coming down to brass tacks, "I heard of a church not long since, whose members gave all their earnings for one day toward the building's erection. In this month of March, I'm going to consecrate one day's income to the F. C. M. S. All its income. Nobody but God and me will know what day it is until after it's past. A dozen weddings may come to the manse or study—four came one day not forgotten—and their fees will all go to the great cause, and fees have ranged from nothing to twenty-five dollars. I may be called to make a special address, and I've been paid as much as forty dollars for such a one. I've loaned money to professing Christians, and they have not yet paid it back—they may all pay on that day, focusing the loans of years in that one day, they were investments of faith in humanity—and if repayment comes that day, it's consecrated income to the F. C. M. S. No matter how much or how little, all money coming to me that day from any source, for any cause whatever, will be consecrated to the F. C. M. S.

A Challenge.

"*I dare any of you to come with me and do likewise!*" Smiles went over the congregation. And as the people went out, a quiet coal miner, Scott Crain by name, who is as faituful as the sun in church fidelity since becom-

ing a Christian a year since, said to the parson, "I'm in on that consecrated day's income proposal." A deacon of like spirit, W. H. Moore by name, a painter by trade, did the same; an elder, in the insurance business, J. Frank Organ, volunteered, and still another deacon, who later had to back down. Another elder, City Attorney W. H. Hill, absent that morning, at night in the church study learned of the proposal and got aboard.

Well, a miner's strike put Crain out of work temporarily, and his first and second selected days in March were incomeless, so he compromised by making his gift five dollars, an average day's wage for him. Moore had one of the best working months of his experience, and his day brought above fifteen dollars. Organ's insurance business panned nothing on his first day, but a second brought above five dollars. A lawyer's income varies daily, but Hill's city attorney salary was three dollars, and he'd said he'd stick, though several hundred dollars might come in clients' fees due any time. A half fee of fifty dollars was turned in to him on his day, which he had made his birthday, total, fifty-three, plus, on Hill.

Nothing financially explosive happened to the parson, so his salary for the day was his portion. The consecrated day proposal brought $89.85. The rest of the congregation gave $54.08. So the offering was $143.93, as compared with the previous year's offering of $51.36.

A Pleasurable Experience.

The church year had no more pleasurable experience for all concerned and for all acquainted with the day's terms than this little experience occasioned.

It's such a meager thing to do; it's such a promiseful thing in its proportions and simple in all its relations, that the idea contains a blessing for any congregation in just the proportion to which the membership will individually select a day, make it an object of prayer, and cheer all beholders and participants in a tabulation of total results. Going to try it again? Most assuredly. There was so much genuine joy in it—as an experience—that the parson is inclined to think if the congregation will make it unanimous they can step up into the living-link class in the F. C. M. S., as well as in the C. W. B. M. and Ministerial Relief work where such standing already is had.

Vincennes, Ind.

Missionary Education in the Whole Church.

The Foreign Society has planned a course in missionary education this year for the church and Sunday-school which we believe is more comprehensive and interesting than any program of this kind previously attempted. For the first time a series of uniform studies for every department has been projected. Beginning with the Sunday-school a graded course of interesting lessons has been created for Primary, Junior, Intermediate and Adult departments similar to the "Little Journeys" of last year but adapted to the three departments. The course consists of a journey through the mission fields studying "How the Missionary Works" with special features for each department.

The new mission study book entitled "Ten Lessons on the Missionary at Work", is especially for use in all Mission Study Classes, in the Endeavor Societies and the prayer-meeting service. This volume has been written by the missionaries and other workers and is very interesting. A great opportunity is presented to every department of the church for comprehensive missionary education. The price of the new volume is 15 cents, or 10 cents in quantities.

A Glorious Experience on the Congo.

HERBERT SMITH.

This is Sunday night, and I write a word to tell you what we have been doing to-day. It is another record one in our history. Most of our evangelists are here. Some of them walked the 150 miles to get here. Some of them slept nine nights on the way. We had 122 enquirers also. Some of these came long distances. Others have been with us for several months. The number left at home was greater, however than those who came. In most every town our work is thriving, but I will get to-day's work.

Preparations for Baptisms.

The service for preparation for baptism was at nine o'clock. Long before that very many people were ready and waiting in the paths to hear the drum. As soon as the drum was sounded they hurried to the church. Deacons Bombito and Bomengo had been instructed to keep the center tiers of seats open for the candidates for baptism. These men attended to their work very well. Soon the rest of the building was filled. In fact, the church would not contain all who came. But as the walls are only about four feet high, they could stand outside and hear and see all that was going on. We started off the service with "We shall come rejoicing bringing in the sheaves." This is a great favorite with every one and the 500 people could sing it.

Prayer followed, and then two men, both of them evangelists, gave the charge to those who were to be baptized. Evangelist Basele spoke from the passage in the gospel by Mark in which our Lord tells the enquirers what is the greatest commandment. He said it meant nothing that they had come long distances unless they had really given all their heart and soul and strength unto the Lord.

Then Evangelist Njoji followed, also taking his text in the gospel recorded by Mark, where our Lord called Peter and Andrew. His theme was that they were called too, and as our Lord made men of those disciples who worked for him, so those who became Christians now were called to go out and seek to do the work of the Lord and to catch men.

The Gospel Purifies.

Then the confessions of the 45 who were sitting in the center of the church were taken. They rose seat by seat and responded to the question, "Lolambe te Yesu ale bona wa Nzakomba ebika nd'eola?" How wonderful the gospel is. As I have already said, these people came from very many different places. No other place on the earth can have so many different tongues and accents. As they sat there they were mixed up, town after town, district after district. As they made their confession one could hear the differences in their tongues. What other thing would the African agree on? If there is anything they seem to love better than another it is to dispute about the different towns and ways. But here they sit and they confess and believe the great thing, Thou are the Christ, the Son of the living God. Knowing their human weakness, it does seem wonderful; but then we remember the words of our Lord, "If I be lifted up I will draw all men unto me."

The Baptizing.

Now we are ready to go to the river. The candidates line out first and everybody else waits until they are gone and then all follow. At the beach some of the deacons have hurried forward and they have taken a long piece of bamboo. This they use

to block the way between those to be baptized and the rest of the crowd, so that everything may be done quietly and in good order. The missionary and Elders Longomo Njoji and Ndemboji go into the water and the deacons assist the people as they come to and go away from the water. Native boys lead the singing, and all join in "Happy Day, Happy Day." The crowd could not all get to the beach, but they lined up on the high bank, and some have come down and are sitting in the canoes. They are all quiet and join in the Amen, after the usual formula is said. As the baptized leave the water other workers take them and line them up in the path. In due time the baptizing is over and the crowd follow up, singing as they come, and we all shake hands with the new converts. I do not say they do this quietly. An African can only rejoice if he can speak, so they shake hands and welcome them with much rejoicing.

THE COMMUNION SERVICE.

Now we repair again to the house of the Lord. We go to remember the Lord's table. Probably 375 people take part. Our communion cups were not enough for all, so they share one with the other. Elder Longomo has charge of the table. He calls upon the people to remember the reason and purpose of the table. Those who take part for the first time are urged to be at the table as often as possible.

When the service is over every one of the new converts bring an offering. Not much, to be sure, but a beginning, nevertheless.

This afternoon Mrs. Smith had a meeting for women. The wives of the evangelists told of their work in the different villages. A regular missionary meeting. Similar meetings have been held during the last week. The missionary spirit is always kept alive in such gatherings and through the whole church.

While this meeting was going on a snake crawled out from under the platform. But it takes more than that to break up a missionary meeting in Congo. Two women seized sticks and soon Mr. Snake was put outside and the meeting went on as before.

This week some of these converts will go home to tell the things they have seen and the things they have heard and why they became followers of our Lord.

Lotumbe, Congo, Africa.

Peace and the Wise Men.

BY ELIZA MORGAN SWIFT.

Peace! Will there be peace,
Or only the cease
Of the cannon's roar?
Will this sinister war
Turn from a battle of guns and of swords
To a battle of words?
Is hate buried deep down
With the bones of the dead?
Have they fought so, and bled,
To leave behind them a curse, or a crown?
Will Love be reborn in the dawn of the day?
And who will come to show us the way?
The Wise Men! Where are they?
Will they come—will they come?
From the East and the West,
From the North and the South,
From the eagle's nest
And the river's mouth,
Will they follow the Star?
Will they hear from afar
The voice that bids them arise and bring
Their priceless gift, their offering?
Oh, pray! Let us pray
They will show us the way
Through the darkness of night to a nobler day,
To a Christ reborn in the hearts of men,
To peace on earth, good will again.

—*The Outlook.*

Biographical Sketches of Our Missionaries.

MR. AND MRS. H. A. EICHER.

The subjects of this brief sketch are missionaries of the Foreign Society in the land of India. Mr. Eicher was born near Somerset, Pa., October 31, 1875. His early life was spent on a farm, and his parents being poor, were compelled to move from place to place, living on five different farms, the last of which they were able to buy. "The little red schoolhouse" was the place of his early school training.

On June 30, 1890, he was baptized by C. W. Grainger, while attending a series of summer schools in Somerset. The real change in his life, however, dated from the preceding winter, and in part was brought about by a series of unpleasant incidents in his school life. The Christian Endeavor movement took hold of him at once, and in it he found opportunity for Christian development. His early Christian life was divided between the churches at Somerset and Centerville, often spending his winters in Somerset, clerking, and his summers on the farm. He was really counted a member of both of the churches mentioned. He would frequently drive or ride a bicycle from Somerset to Centerville on Sunday mornings to be there for the services of the day. He was early influenced toward missions and loved to work for that cause in the churches, and yet he had no thought of ever being a missionary himself, which he states was so far beyond him, and at that time had no hope of ever being educated beyond the common school.

An important epoch in his life was December 5, 1897. On that day he heard a sermon preached by Ira Kimmell which stirred him greatly. He could not get away from the message. The next day, in his room, on bended knee, he resolved to do definite work for Jesus Christ. There seemed to be no way open, however. He had little education and no money. He thought of many plans, but everything seemed blocked. He was about to go to Kimberlin Heights, but was hindered from that. He could not decide upon the line of Christian service, owing to the many difficulties before him. In the meantime a close friendship grew up between Peter Vogel and himself, which grew to be most uplifting and tender and helpful. And then came an even more tender and spiritual friendship with E. P. Wise. His association with these two men, widely different in nature, molded and enriched his life. His dream of five years' standing became possible, and he was able to go to college, with the hope of spending two or three years in training. Peter Vogel expressed the hope that he might some day be found on the mission field, but Mr. Eicher had no thought of this step at that time. Within less than a year he had volunteered for the foreign field. It was then he recalled the saying of Peter Vogel. Hearing the messages of missionaries while a student in Bethany College, and his association with W. E. Gordon, led him to be a missionary in the regions beyond.

He spent three years in Bethany College, from the fall of 1902, and three years in Hiram College. He was graduated from Hiram College June 25, 1908, with the degree of B. A., and was ordained to the ministry in the Hiram church June 21, 1908. He reached India January 3, and Harda Station January 5, 1909.

On October 14, 1910, he was married to Miss Mary I Stanley, in Bombay. Miss Stanley was born at Moss Run, Washington County, Ohio, January 11, 1878. Before she was a year old the family moved to West Virginia, where her early years were spent on a farm. At the age of ten years the family moved to East Liverpool, Ohio, where the rest of her life was spent until her call to the mission service. Here she was brought in contact with our people. Her parents belonged to another religious body. Mrs. Eicher was baptized by C. W. Huffer, on January 15, 1893. Her education was obtained in the East Liverpool grammar school and the Ohio Valley Business College, and later in the Union Missionary Training Institute, in Brooklyn, N. Y. She spent two years in the last-named institution. She reached India on October 14, 1910, and the Bilaspur station October 19th following.

The home of Mr. and Mrs. Eicher has been blessed with two children—Stuart McGee and Bessie Margaret. The former was born October 25, 1911, and the latter November 21, 1912.

Mr. Eicher is supported by the combined offerings of the churches at Hiram and Ravenna, Ohio, and Mrs. Eicher is the Living-link of the East Liverpool church. They are faithful and efficient representatives.

AMONG OUR MISSIONARIES.

About the Workers.

Union, in Cuba, reports one baptism, so states W. L. Burner, the missionary.

D. O. Cunningham, of Bilaspur, India, has baptized a Mohammedan and also a teacher in the high school in Bilaspur. This is a great victory.

Frank V. Stipp, of Laoag, Philippine Islands, reports eleven baptisms for the month; 81 regular Sunday-school classes; average attendance, 1,600.

W. H. Hanna states there are many villages in the Philippines that can only be reached by the traveler on horseback or on foot. The trails are narrow and the fords are deep.

Mrs. G. E. Miller, of Mungeli, India, in a recent letter, says: "I am just starting a Sunday-school class with the women. I cannot talk much yet, but hope to be able to teach this class. I am studying for my second year's examination."

William H. Erskine, of Osaka, Japan, reports two baptisms and two added by letter to the Tennoji Church. Cholera is gradually being gotten under control. The medical experts are busy. The newspapers are telling the people how to take care of themselves.

Fred E. Hagin reports three baptisms at Kofu, two at Hachijo Island. He writes that three young men are entering the Bible college to prepare for the ministry and one young woman to prepare to serve as a Bible woman. The Sunday before he wrote, Mr. Hagin spoke four times at Shizuoka.

Mrs. E. R. Moon, of Bolenge, writes that she has recently taken a class of women in the Sunday-school. The attendance is about forty-five, but she hopes to enlist many more very soon. The evangelists were back at Bolenge a little while before she wrote and brought encouraging reports. Twenty-seven were baptized at that time. Two new refugee women had entered the home for refugees and orphans.

Herbert Smith, of Lotumbe, Africa, states in a recent letter: "I have just had ten marriages. We have some marrying parsons in Central Africa, too." Not so very long ago one of our African missionaries had sixty-seven marriages at one time. This is one of the steps necessary among the people when they begin inquiring about the Christian teaching, and is a commentary on the heathen life of those who do not believe.

George Wm. Brown, of Jubbulpore, India, writes that the Bible college opened in July with twelve young men and ten young women. During the hot weather and rains the Sunday-schools fell off some. They are still not quite up to normal. In August four of the new missionaries returned from the hills. Mr. Brown has been teaching them Hindi every day and has also been working on the Hindi Bible dictionary.

The missionaries in the Philippines have published a booklet describing the work of the three Philippine hospitals. This is a most interesting work. It gives the history of the Sallie Long Reed Memorial Hospital at Laoag, the Mary Jane Chiles Hospital in Manila, and the Frank Dunn Memorial Hospital in Vigan. This booklet is profusely illustrated. The missionaries hope through this booklet to enlist the support of friends in the Philippines, as well as the friends of the work in the United States.

Mrs. Edgar A. Johnston, of Longa, Africa, writes: "I wish that all who prayed for us and are praying for us might know that we knew it long before we heard a word to that effect, for we have been wonderfully upheld. I believe we really would go under at the most trying times if it were not for the prayers offered up in our behalf. And if we ever needed the prayers of those in the homeland, we need them now, when it seems at times as if everything were slipping from us."

George B. Baird, of Luchowfu, China, reports the letting of the contract for the building for the new West City Center. In this building there will be reading rooms, social rooms, office, chapel, Sunday-school rooms, primary school for boys, and a home for the pastor. The total cost of the land and buildings will be about $2,200. "On the 24th of August we opened the boys' school at Luchowfu, with twenty-four boys. I delivered the commencement address at the City High School, on the subject 'Social Service.' "

W. R. Hunt, of Chuchow, China, writes: "The evangelists in our field are taking hold of the work with new earnestness. The opportunities were never greater than now. Our men face the same false systems that faced the churches in Corinth, Galatia, and

other centers in the Roman Empire. Recently we baptized nine at the out-stations. Evangelist Koh did the baptizing. Chuchow is building its foundations deep and strong. Our reading room and institutional equipment are inadequate. Will not some one send us a Victrola for our reading rooms? That will catch and win audiences for us."

Dr. J. W. Young, who has recently gone to Manila to the Mary Jane Chiles Hospital, writes as follows: "With the hospital I am more than pleased. While in an old building, it is still splendidly equipped in instruments and stock of drugs. The splendid amount of medical work which has already come to the Mary Jane Chiles convinces me of the wisdom of having an institution in this thickly settled Sampalon District, even though the government has such a fine general hospital. The first day I was here I operated on a poor woman, and she sent me a present of a large basket of mangoes. Another grateful patient brought me three cocoanuts."

Ray E. Rice, of Damoh, India, writes that he and Mrs. Rice spent the entire month at the hills in language study. While at the hills they have been helping some in the work among the soldiers. There is a home at the hills for the soldiers. It is conducted much like the homes that the Y. M. C. A. has for the men along the lines in France. "We closed every evening with a short prayer service. The gospel meetings which are held on Sunday evenings have been very good. In the past three weeks there have been two conversions, and one man who was following Christ some fourteen years ago came back so his Master on last Sunday evening."

L. D. Oliphant, of Akita, Japan, reports that cholera is raging within the empire. The loose, open homes, the system of dress, the primitive sanitation combine to make it difficult for the people to resist disease. The Japanese are very superstitious and they fear the fox-god very much. Japan is the most idolatrous nation in the world, a thousandfold more so than China. *The Japanese Times* told of a man suffering from jaundice, who was burned to death by a soothsayer. The man went to the soothsayer and asked her advice as to the remedy. She told him he was possessed of a fox-demon, and placed a burning torch on the man's stomach, ostensibly for burning out the fox-demon. The man could not stand this additional torture and died as a result.

Letters from the Field.

INDIA.

AMONG ITS VILLAGES.

H. C. SAUM.

It is now after ten o'clock. We have moved camp, and have been into three villages, not all of us in one village. Our present camp is a half mile from Pathariya, a large village in which there are ten Christians, and two miles from Bhulan, where are fifteen, with a good school of nearly a hundred enrolled and in very good condition. Our tents were put up in a very fine grove of mango and peepul trees, and it makes one of the best places of the over twenty-five camps I have been in since we came to Mungeli. We shall have a meeting again this evening with all the Christians, and show pictures to-night. I am arranging to get a house ready here before the rains to place an evangelist here, as there is much promise of indrease in the villages near. There are some fifty or more adult Mohammedans here, including the village head man and the police officers, as it is a police station. These men have been against our work, and have hindered us in various ways. We have apparently scared them some by bringing to light some rascality in connection with a minor boy who wanted to become a Christian, and we have delayed the baptism, pending further inquiry. We hope to get a man sent here from Damoh.

MUCH WORK.

To-day is just five months since we reached Mungeli on Thanksgiving Day. In some ways it seems like a much longer time, as we have had such varied experiences, and there is such an extensive territory of Christians and enquirers to work over. I was very busy at times in Bilaspur, but I never did as much work in any month there as I have each month since coming here. One reason for this is the fact that I came here late in the camping season, and even then could not get out at once into the districts to get a good grip on the work. I did get out six weeks later, and since then have been out a great deal, aside from the time spent attending conventions. This work, together with the numerous visits of people to the bungalow, has afforded them and me an opportunity to get pretty well acquainted, and to study the field for future work. We were here for six months in 1907, my first appointment, but the work is little like it was then. Then there were Christians in not

A SUCCESSFUL HUNTER.

Janet Rioch, eleven years of age, who shot a deer one hundred yards away, is the daughter of our David Rioch at Damoh, India. The gun is a Winchester automatic repeating. This deer was shot at Kota, twenty-five miles from Damoh.

more than twelve villages, including the school teachers; now there are Christians in twenty-eight villages, averaging ten Christians to the village, though there are seven villages where there is only one or two.

A Mass Movement.

W. B. Alexander was out here for over ten days with us. He went out with me a good deal, and carefully studied the field. He writes me that he was profoundly impressed with the extent and possibilities of the work here. He gave a talk in Bilaspur before the missionaries at their regular weekly prayer-meeting (English), when we took Mrs. Saum that far to the mountains, and he spoke very enthusiastically of the work. He said, among other things, that it looked to him as though our work in Chattisgarh, including Bilaspur, would soon become the hub of our mission. I speak thus not to magnify my work, I am sure, but because I feel the work out here is not very well understood. I want to write more about it as I get a little time soon. Personally, I have been impressed more and more every day with the diversity, complexity, and extent of it. I am sure that one missionary cannot at all adequately look after the needs of Christians in twenty-eight villages, averaging just about ten miles from Mungeli, though on fair roads. I have traveled over seven hundred miles since I came out here, mostly on horseback. I have been surprised to learn that I could go to nearly every one of the places I have gone in a Ford motor car during all the time I have been here, and could go up to the rains, which will be some time in the latter part of June. We surely need either another missionary here, or at least a Ford car for the work as it is now, not to consider its enlargement, which has the promise of a mass movement among the Chungiya people.

Hard Problems.

These Chungiya people are low-caste people, being the second smaller half of the Chamars, of which the larger half is the Sat Namies, of which more has been written. These people are now more interested than they ever were, so Hira Lal tells me, and it is very largely his work among them through the hospital and other agencies. Many of them come to his house and eat with him, and receive teaching and sympathy, etc. He himself was a Chungiya, and is in full sympathy with them, and they know it. He is also related to a good many of them, as well as a number of our Christians. The more significant and promising thing about this movement is the fact that hundreds of these families that are talking of becoming Christians are closely inter-related by marriage. They are mostly in good circumstances, and are a much higher class socially and morally than the Chamars over in the Damoh District. This latter is from the evidence given me by W. B. Alexander. I wish you would see the map that Brother Alexander made of the Mungeli-Bilaspur fields, showing the villages with stars where there are Christians, and where are a good many of these Chungiyas. In fact, I wish you would call him down to the office and let him tell you about the work as it impressed him. I am not, as a rule, given to talking so much about the work that is mine, but in this case I feel that it is fully justified. O. J. Grainger and C. E. Benlehr did a splendid work out here, as did David Rioch and Gordon before him. The type of village Christians is not a very high quality of man, but then there are some fine men among us. W. B. Alexander spoke of how he was impressed with the way the older Christians discussed with me the problems confronting us in their villages. We have had three village men arrested and put in jail during the last six weeks because of gross immorality. We have the church right with us in the determined effort to try to stamp out, to a great extent at least, adultery and

such like evils. One man, a Christian, was fined fifty rupees in the government court, and then we fined one man five rupees for going his security contrary to our orders not to do so.

TWENTY-ONE BAPTISMS.

With all there is to do here and the many problems in connection with the work, we have been very happy since returning and having been located here. I feel that God wants us here, and that we can perhaps do better and more work here than we could have done in Jubbulpore, where we were first located, and Grainger is better fitted for the work there. Do not conclude from anything that I have written that there is any pessimism in me, for I am an optimist through and through. I like to be busy, but I do not like to see the work have to be neglected and such a promising field undermanned. The feeling of the mission here has been, however, that if these people, the Chungiyas, begin to come in numbers, they will shift both missionaries and evangelists here from such places as Damoh and Harda, etc., where there are few or no village Christians. There has been some natural growth since we came out here. Since February we have baptized twenty-one persons, only four of whom were lepers. In my earlier figures, no lepers.

CHINA.

TOURING AROUND NANKING.

E. P. GISH.

Early in the month I went with Dr. Macklin to Tong Dzing, a village about thirty miles out from South Gate. The Presbyterians were dedicating a new church at that place, and the Doctor had been invited to speak. We arrived at 3:45, after about six hours of actual riding on horseback. On the way we stopped in a village about two hours, eating "hsiao bing," a sort of brown bread with seeds on it, and beans for our lunch, and letting our horses eat grass. It was a great joy to hear Dr. Macklin preach Jesus to the people who crowded about him in the tea-house. No one ever knows the real Dr. Macklin until they are with him out among these needy people. In the evening Mr. Gray, the Presbyterian missionary in charge, and some of the natives from the city, arrived by boat and "shank horse," and we all put up for the night in the home of one of the elders. This was my first horseback ride of any length since a long time before I left America, and, personally, I was a little worse for the wear.

When morning came the clouds hung heavy. About 8:30 we had a heavy shower. It seemed that the dedicatory service might be quite spoiled. A short time before the time for service I was deeply impressed by three of the natives retiring to pray for the rain to be withheld so the people could come. They all kneeled together and prayed at the same time. Theirs was the faith of a little child. They got their desire, for the clouds broke and we had no more rain until after noon.

Another blessing of this trip was the fellowship with Mr. Gray. He lives here in the city, and is supported by the Presbyterian Church in Fairbury, Illinois, where I preached for nearly three years. His earnest, devoted life did me much good, and I look forward with eagerness to our future work together.

Sunday, May 14, was a red-letter day. In the morning at the service at South Gate we received twenty-four by baptism. They are all fine people. One white-haired old lady, formerly a Mohammedan, when asked the difference between Mohammedanism and Christianity, said, "Why, in Mohammedanism there is no new birth. In order to have life you have to be born, and to have new life you have to be born again. So when you become a Christian, you are born again, and then you just go right on living." Among the visitors at the service were Miss Pounds, of the C. W. B. M.; Miss Jessie Jerome, of Hiram, and Miss Garst, of Japan. It was a great service.

At 4:30 Mothers' Day was fittingly observed at our foreign service. This was an hour of heart-searching and heart-consecration for me as I lived over the many hallowed memories connected with that precious life that has made me all I am.

In the evening I spoke at Hsia Gwan to a group of foreigners in one of the hotels there. These services have been held each Sunday night all spring under the direction of the missionary community here for the benefit of American sailors, customs people, and foreigners engaged in various lines of business.

THE CENTRAL CHRISTIAN CHURCH, LUCHOWFU, CHINA.

A CHRISTIAN INSTITUTION IN THE HEART OF A GREAT CITY.

G. B. BAIRD.

From the beginning, we planned the location and building of the Central Christian Church for institutional work. We felt that first of all we needed an adequate auditorium for large meetings. The building was made possible by the gift of $4,500 from Miss Myrtle Warren and her mother, of Beatrice, Neb. This money provided but little more

than the land and the auditorium. The auditorium will seat seven or eight hundred comfortably, and will be ample for our needs for years to come. although it has been

MISS MYRTLE WARREN.

crowded to capacity already for special meetings. Just back of the church were some old Chinese buildings, which were on the land when we bought it. With money formerly given by a member of the station these buildings were torn down and rebuilt. We now have one room 24 x 65 feet, separated by heavy folding doors into two rooms. One room is being used for the primary department for boys and the other for girls. In the remodeled buildings we have also provided five large class-rooms. The space under the galleries in the main auditorium has also been divided into class-rooms and is separated from the auditorium by heavy folding doors. In the two buildings we now have fifteen good class-rooms and three separate assembly rooms. The remodeling of the old buildings and the dividing of the other rooms has cost less than $500.

More Important.

More important than the equipment is the work that is being done. It is really just at its beginning, for we have just completed the buildings. They have been in use for about a month. Our program for the week is as follows: Sunday morning, church and Sunday-school; afternoon, special meetings for women; evening, men's Bible classes and special boys' meetings; Monday afternoon, reading room and library work; evening, evangelistic meeting and special meeting for boys, and reading-room and library work; Tuesday evening, normal teachers' training class (disbanded for the summer) and reading-room, both afternoon and evening; Wednesday afternoon, reading-room, special meeting for women enquirers, and women's prayer-meeting; evening, men's prayer-meeting and reading-room; Thursday afternoon and evening, reading-room; evening, evangelistic meeting and special boys' meetings; Friday, the same as Thursday.

This is not the work of any one missionary, but all of us do more or less work in this central plant. The main auditorium was dedicated almost two years ago, and most of the above meetings have been carried on regularly since then. The special meetings for boys is the only one that is entirely new on the program. These were started about a month ago. Before these Chinese buildings were remodeled, the boys' department of the Sunday-school used the main auditorium and the girls used the old buildings, so the adult department had to shift as best they could, which reduced it almost entirely to the class-room, with no general assembly room. The auditorium is now free for the development of the adult department. The men's Bible class meeting Sunday evening has not been an entire success. We had one large class for the men running from fifty to two hundred. There were also three classes for men who were more or less interested and had expressed a special desire to study the

LUCHOWFU CHURCH.

Bible. Only one of these classes has kept up to the mark, and it is still very promising. The class for educated men kept up fairly well throughout the year.

The Schools.

The boys' department of the Sunday-school was organized by Mr. Buck. There are now six classes, all taught by boys from our school. The department for girls will be reorganized next fall, and the classes will be taught by girls from our school. The special boys' meetings four evenings a week were started by Mr. Wen Fang Liang, a graduate of the Bible Training School of Nanking. He came to us about two months ago, and as he had made somewhat of a special study of boys' work, we put him at it at once. These evening meetings run from 50 to 100 boys in attendance. Most of them come from good homes, and they are busy during the day in their school. Most of them are in private schools in their own homes. In the evening meetings they are divided into groups of six, with a leader of each group for discipline and order. We are hoping to add games and play to this boys' work. The space about the buildings is not large, but we are putting up some swings, ladders, bars, teeters, etc., for playground work. Playgrounds of any kind are almost unknown in China, except as the missionaries are introducing them. The two rooms used for the primary department of the Sunday-school can be thrown into one large room 24 x 65 and used for a play-room for the boys on rainy days.

These buildings also provide a place for the development of a sort of Y. M. C. A. work for young men. This can be carried on of an evening. We have no very definite plans for this work as yet. Young men engaged as clerks in stores are very anxious for classes in English and arithmetic. Some who cannot read would be glad to study Chinese. The reading-room is now opened five afternoons and evenings each week, and is usually crowded to full capacity. We have the daily papers, weekly and monthly magazines, and books on all subjects of popular interest. This work is only in its beginnings. The library habit is yet to be developed, and we are trying to get the books out into the homes. At the same hour of an evening we have this reading-room work, the regular evangelistic preaching and the special meetings for boys. I have just purchased a stereopticon for use in the evening meetings, both with men and with boys.

Other Centers.

We are planning for three other centers of work in this city of 70,000. The hospital furnished a center for the south city. After more than six months' effort, we have just purchased an excellent location for the center in the west city. This property already has Chinese buildings sufficient for all the work except the chapel itself. They will have to be torn down and rebuilt, but the material is all usable. We want a chapel that will seat about 300. We do not expect to duplicate the large auditorium in any of these centers. Buildings entirely along the lines of Chinese architecture are sufficient and much cheaper. This new center is in the heart of a large residence district, although it is on a main business street. We are planning another center of this same kind for the north part of the city and one for the east. We expect to have about the same type of work as we have in the Central church. All are to be institutional centers. We also plan day schools for each center. We have planned no day school for the central church, because our boys' school is in the same district and only a short distance away.

Widening Influence.

The evangelistic meetings three evenings a week have been well attended throughout the year. Even with the hot weather we have had the last month, the attendance has not dropped off. The attendance will average from 75 to 150, and often runs higher. The meetings consist in simple evangelistic preaching, or, rather, the teaching of the fundamental principles of Christianity to men who have shown no special interest. Some few become more or less regular in attendance, and when they show any special interest, we try to get them in the special Bible classes. These meetings are the simple sowing of the seed broadcast, and we do not see the immediate returns. It seeks to spread the general influence that makes the hearts of the people at least open and friendly to Christianity. The work in the reading-room and library serves this same purpose. We are getting a hold upon the boys that we hope will tell in the work in the years to come. This work is not easy, for the boys come from homes where there is no Christian influence. One boy came a few days ago with a note from his father wanting to purchase a Bible. Evidently he wants to know what his boy is being taught. We seek no better opportunity than that, except that a personal touch might help bring him to a better understanding of the truth. We long for the time when all these new centers will be open, and the Christian influence going out in each part of the city. Money is already provided for land for the next center, and we hope the money for the buildings can come from the same source. We have asked for only $1,500 for each center, although that is not enough to give all that we plan for each center. Money for the land for the new center at

West Gate was given by the churches at Shelbyville, Ind., and Alliance, Ohio, and the money for buildings came from Mr. and Mrs. C. B. Titus, who formerly worked in Luchowfu. They have many friends in this city, who often inquire after them.

CUBA.

THE YANNIEGOES.

E. S. GRIFFITH.

There is a religious sect in Cuba known as the Yanniegoes, and it was my privilege to be taken by a friend to see one of their processions and feasts.

This religion prevails among the lower

class of African negro, and has more heathenism in it than religion.

As a rule they are not allowed to meet except in secret, but as it is nearing election time, they could meet in the open, and the politicians come around and greet those who have gathered to see the procession.

These meetings are not announced publicly, but it is very easy to find them by the beating of the drums. These drums are hollow logs with skin stretched across one end. The beating can be heard for considerable distance. When you hear the drum and see a crowd in the street, you can be almost sure you have found the right place.

We entered through a gate and a narrow passage that led to the patio between two tenement houses where a dozen or more families lived. As we arrived in the patio we saw a kind of altar by the side of the house, and later it was moved into a vacant room in one of the houses and set up in there.

There was music all the time, consisting of the beating of the drums, cow-bells, shaking gourds with stones in them, and a low, muffled singing.

While the men are preparing for the procession inside, two men, who had been blessed and had the sign of the cross on their heads and hands, were preparing the feast on the outside.

The meat was goat's meat, and was cut very fine and put in a large earthen pot, which had been blessed, and with it were put platanos, onions, carrots, corn, sweet potatoes, sugar cane, spices, and several other things. This was cooked over an open fire in the patio, where all the people were standing waiting for the procession to begin.

After waiting some time we saw a door open and a man came out. He was dressed to represent the devil. He went to a bowl that had been put out with some pieces of uncooked meat and ate one or two and threw the rest away over the top of the house. Then he went into the house again.

The dress of the devil and his two imps might be as interesting to you as to me. They were made of some kind of black goods and trimmed with white. Around the wrists and ankles they had a fringe made from hemp rope. Around the waist they had a sort of pom-pom made of some kind of white goods, and must have had at least ten yards of the material in it. This was starched very stiff so as to stand out almost straight from the body. The devil and his imps had two faces. The one in front was shaped like a witch's hat and was about four feet from the top to the shoulders. It had two large glass eyes, a very small nose, and a very large mouth. When they were facing us it seemed that they had a large hat on the back of their head, but when they turned around it was another face. This one was about three feet in diameter and outlined in white.

The procession now began, and the devil was leading, with what was supposed to be Christianity chasing him. There were fifteen or twenty men, all carrying a symbol of some kind. The first had a crown, and it was decorated with five feather dusters. Then came several men carrying wands made of goat's hide, with an image of an animal or fowl made of tin on the top of it. Then came two men, one carrying the blood of the goat in an earthen jar and the other with the head of the goat on a platter. Following them were two men carrying large stalks of sugar cane, and they held them so that the end of the leaves would hang over the heads of the men who had the goat's head and blood. Then followed the singers, drummers, and bellers, and then there was a

man who had a bowl of holy water, and he sprinkled it on all that were in the procession but the devil.

They marched the length of the patio twice, and all the time the devil was trying to drive back those that were after him, but he finally had to give up and flee. Then the band came to the room victorious.

After they had been in the house a few minutes we heard a commotion, and the door was opened and out came two imps and the band that had put the devil to flight were following. They chased the imps, although they put up a much harder fight than the devil. After the third trip across the patio they too had to flee, and the band returns again victors.

They go into the house and put everything on the altar but the sugar cane and prepare for the feast. I did not see the feast, because it was getting late and I did not have the time to wait.

Matanzas, Cuba.

TIBET.

FAITH WITH PROBLEMS.

TIBETAN EVANGELISTIC AND SCHOOL WORK.

J. C. OGDEN.

Working with the people who are poor, ignorant, dishonest, filthy, and generally on a very low plane has many discouragements and failures, with now and then something to encourage.

Only the viewpoint of Christ can keep one at it and spur him on in so low and depressing a plane of life. Among this filthy, lousy, lying, thieving, polygamous, polyandrous, and several thousand years behind the time Tibetan people I am detailed to do evangelistic and school work and literary work when possible. The evangelistic is almost all Tibetan, but the school is a mixture of Tibetans, half-castes, and Chinese. Tracts are written occasionally and hymns are translated now and then.

THE LOWEST ARE REACHED.

Out of this low plane of life three Tibetans were baptized during the year. There was an average attendance at the Tibetan Sunday-school of 133. Native contributions to church and benevolences, 30 rupees; native contributions to benevolences alone, 10 rupees; total local contributions from all sources, 313.50 rupees.

HOUSE TO HOUSE.

There has been much house-to-house visiting, teaching, persuading. We get many invitations to go into the homes to talk over the problems of the daily life, just the same problems of daily life as in Cincinnati or

J. C. Ogden baptising in Tibet.

Los Angeles or Carlisle, but on a large plane, as indicated above. There are numerous individual calls, but the school limits the time for guest-room visitation.

SCHOOL WORK.

The day-school is primary, and we are following the course as outlined by the West China Educational Union. Our permanent enrollment for the year was 38, equally divided as to boys and girls; average attendance, 30. Our aim is to train the heart, the head, and the hand, in order to produce a Christian who is intelligent and capable, with occupation of some kind, and able to support himself and help to uplift his fellows. Considering the conditions of low life we have about the successes that would reasonably be expected.

DOORS AND HEARTS OPENING.

We are advancing slowly. People's hearts and doors are opening gradually, and all our averages are high. They are slow to believe and to give, and to send their children to our day-school and Sunday-school, though slow our hope is being realized.

In this work we have our share of sickness and deaths and failures and successes and faithfuls and unfaithfuls. And in all of these we have bitter and sweet experiences during the year.

MEDICAL WORK.

We try to take care of the sick, the blind, the orphan, the poor, the discouraged, and

Dr. Shelton preparing to operate on harelip in Tibe

pay the rent on our preaching place from the contributions. The pupils are paying more and more for their own books, paper, and pencils, and we charge tuition, either in work or money. I wish we had the men and the means to duplicate our Batang work in a dozen other centers that are already wide open. We are unable to meet ten per cent of our opportunities. May God hasten the day!

THE FUTURE OUTLOOK.

The next year promises still greater averages, more faithful in Christ, better places for work, and a new home for us to live in. The hope of slow advance and ultimate success, our daily realization of our aims, little at a time, puts so much sweet into this bitter that we are constrained to praise God and keep on.

PHILIPPINE ISLANDS.

WORD FROM DR. J. W. YOUNG.

J. W. YOUNG, M.D.

I have just completed two months' service at the Mary Chiles Hospital and have been very busy. There are many details to be grasped. The training school for nurses was just starting when I came, and I began work teaching surgery in the Ateneo Rizal Medical College. Business was quite slow, but has been increasing every day since.

During the past two weeks I have had to purchase ten new beds, and every one of them is filled. I am carrying 49 patients, besides a large outside dispensary clinic. There have been during the past month some 85 major operations. In fact, I am operating nearly every day. We now have a nurse force of twenty-six. Financially, the hospital was not behind during the month of June and July, but last month I managed to just pay expenses. If business should continue in the same proportion, I am hoping to pay a few hundred dollars each month on our indebtedness.

During the past month I have been appointed surgeon by the German government for the interned sailors. As there are sixteen German vessels anchored in the harbor, and as I get all the sick ones for our hospital, this will mean a considerable increase in our financial returns.

I have been well pleased with the *personnel* and equipment of the Mary Chiles Hospital. In some ways it is equal, even superior, to the hospital with which I was connected in Hutchinson, Kansas. The nurses and assistants are superior to the American nurse, as I have known her. But I have found a missionary's life is not all roses. Cholera has been in evidence in Manila for the past two months. It is nothing unusual for me to pick up one or two cases a day in my clinic. As I live in the same place, this makes me anxious for my family's welfare.

FILIPINO LEPER.

Twenty-two of these have been treated and dismissed from the hospital during the past two years. This was really a very wonderful case, and the wholesome effect is great.

But in spite of all the disagreeable things connected with the work, I am enjoying the experience very much.

So far as the Mary Chiles Hospital is concerned, I believe it will soon be self-supporting. I am already planning to raise a part of the indebtedness here in Manila, as the people appreciate the service this hospital has rendered.

Manila, P. I., September 14, 1916.

AFTER MANY DAYS.

W. H. HANNA.

Some of the seed first planted in the Philippines many years ago has borne fruit only recently, to the joy of my heart.

In the year of 1903 we began to preach the gospel, sell Scriptures, and make friends for Christ's sake in the town of Laoag. One of my neighbors was Don Elias Guerrero, a Filipino of more than usual intelligence and force of character. He had been a school teacher in Spanish times, and held the office of municipal secretary under the American rule. He manifested a great deal of interest in the religious liberty that had come to him and in the Holy Scriptures that we had brought to him in Spanish and Ilocano. He became a constant Bible reader and diligently compared the translations.

His home was near enough to the chapel to allow him to hear the singing and preach-

DORMITORY AND TRAINING SCHOOL FOR YOUNG WOMEN, VIGAN, P. I.
DOWNSTAIRS, PRINTING ESTABLISHMENT.

One of the most important services rendered by the foreign missionary enterprise is the education of young women. No church or nation will go beyond the faith and Christian efficiency of its women. Christian education transforms the home, elevates the churches, and affords the whole social life new ideals. The policy of the Foreign Society is to plant as many such schools as the one in Vigan as its opportunities and limited income will permit.

PREPARING FOR A BANQUET.

This is a picture of the preparation of a dog to be eaten at a banquet in the mountains of the Philippine Islands. The head of a man had been cut off by enemies. Dog meat is a regular diet with some of the mountaineer people. It is eaten also at special feasts.

ing without entering. Don Elias has been an afflicted sufferer from rheumatism for many years. He has tried all the remedies that the native quacks have suggested, and has found them vain; he has purchased many of the sure cures that he has seen advertised in the papers, but to no avail; even our own medical missionaries have been unable to give him relief from his malady. As my acquaintance with him ripened, I formed the habit of going into his home to read the Scriptures and pray with him. There have been times when the joints of his hands, knees, and feet have been so swollen and full of pain that he could not endure a handshake, nor so much as a touch. He could only lie and suffer. His experiences of pain gave him good insight into many passages of the Word, and joy of heart came to him even while tears of pain ran down his cheeks. It was a great joy to bring him some ease through conversation and supplication.

Almost ten years ago I received his promise that one day he would yield to the Savior's command of baptism. Occasionally I would exhort him to fulfill the promise, but he hoped that his sickness would improve soon, or he feared that it would be aggravated by the bath of regeneration. Even though I removed from Laoag to Vigan, I strove to keep in touch with my brother by occasional messages and visits, but when I left the Philippines in April of this year, it was with the feeling that death would claim Mr. Guerrero before he stepped forth into the waters of baptism. How I am rebuked! It has not been many weeks since a letter came from Mr. Stipp, the new missionary in Laoag, that he had gone to visit Don Elias, and in the progress of a conversation asked him whether he did not think that it was time to fulfill his long-standing promise to Mr. Hanna. Much to his surprise and that of us all, the reply was an affirmative. The following day, therefore, the native evangelist of Laoag led the willing believer into the waters of the river and buried and raised him, as says the apostle. It is good that it is not too late for the example of this sadly crippled man to work upon other lives in his town. I will have more faith in men and be more willing to wait. The sower and the reaper rejoice together over this fruit which appears after many days.

SCHOOL FOR YOUNG WOMEN IN MANILA.

LESLIE WOLFE.

Woman occupies a place of large influence in Filipino life. Though often misused and degraded, she never wholly loses her power. She is the mainstay of the home and, in many instances, the business manager for the family. In the actual direction of business activities the woman is oftener seen than the man. Often the man leads an unproductive life, while the woman is busy finding ways and means of providing for family necessities. In religion the Filipino woman manifests great devotion. In the Romanist churches there may be seen a great predominance of women worshipers. In evangelical churches there are usually more male members, as men are more readily reached with the gospel message, but the women are more faithful in attendance upon the services.

Of the student class a large number of young men have obeyed the gospel. But, for the reason that young women of the same class are so hedged about with parental restrictions, not so many of them have opportunity to hear the gospel, and consequently the results among them have not been so large. Weak on the social side because of the lack of English-speaking young women, the church is unable to hold these young men. Often young men marrying on the outside are wholly lost to the church.

Another problem presents itself. In the Bible school work, which gives so large promise, there is a dearth of suitable teachers, especially for children. By disposition, women are usually more suitable to teach children, but no trained women are available.

The school for young women in Manila is an effort to meet the needs mentioned. Providentially, it seems, the way for making a small beginning in the training of young women has been opened. Without an appropriation from the Society, it would seem impracticable to undertake such a work. But God put it into the heart of a young American in the Philippines to give $200, with the suggestion that it be used for training young women. Soon a young English lady came forward with the offer to give $6 a month for the same purpose. About the same time the Bible college and dormitory for young men was moved to the new Albert Allen Bible College Building on Taft Avenue, leaving vacant in the mission house quarters that are very suitable for such a school as proposed. The opportunity seemed too good to let pass.

In the present month of August (1916), classes in the Bible, teacher training, vocal music, piano, and English were started. Twelve young women are enrolled. Others who are unable to pay their way would like to enter, but we have not the means to care for them. This work has been undertaken with the belief that somehow the means will be found to carry it forward. The young man who gave the $200 wrote that he be-

lieved that this was a better purpose to which to put his money than any other he could think of. Mr. Gary, of the United States Steel Corporation, on his recent visit to Manila, bestowed but one gift (so far as the public is informed), and that was $6,000 for educating a young Filipino woman as nurse in Columbia University. Mr. Gary shows great discernment in making this gift. It would not be easy to discover the kind of investment that would show larger returns than the putting of money into the Christian education of Filipino young women. Six dollars a month will support a young woman in our school.

Manila, P. I.

LAOAG STATION.

MRS. FRANK V. STIPP.

A Church Reception.

A pleasant reception was held recently for the new members of the church at Laoag. This was something new in the history of the church, but we hope to have many such gatherings in the future. The chapel was suitably decorated for the occasion, and an interesting as well as a profitable program was given. Each department of the church, Sunday-school, Christian Endeavor, through their respective leaders, extended a hearty welcome to the new members and explained the work of the department. Then some of the new members spoke on the different phases of work possible for the boys, the girls, the young women, and the young men. Mr. Stipp gave a talk on the privileges of Christianity, impressing the members with the fact that Christianity is a privilege, not a burden. The new members then gathered in a semi-circle in front of the platform and Dr. Pickett gave them some splendid thoughts on the responsibility that had become theirs as Christians. At the close of this talk the older members, singing "Blest Be the Tie That Binds," came forward, shook hands with them, and welcomed them into the church, taking their places at the end of the line, thus completing the circle. When the circle was completed the members all joined hands and sang "My Jesus, As Thou Wilt." Our native pastors then asked God's blessing upon us and we departed to our homes. Throughout the whole service there was an atmosphere of spiritual rejoicing, and each one felt that he had been blessed by coming.

Reading Room Opened.

We have opened a reading-room on the ground floor of our house. Our supply of books and papers is as yet quite limited, but we hope that our friends in America will help us in this respect. We try to keep two magazines up to date, the *Literary Digest*, and *The World's Work*. We also put most of our religious papers there, and we have placed the Bible on all the tables. We had our formal opening one Saturday evening and invited some of the native teachers and the high school students. These gave short talks on the value of reading in general, of religious reading, of a reading-room, and kindred subjects. Our Christian Endeavor members each took a magazine or paper and presented it to the guests with all its good points. At the close of the program the young people spent some time in getting acquainted with the material in the room. The patrons since then have been from the student class.

JAPAN.

IMPRESSIONS IN JAPAN.

GUY W. SARVIS.

After all I had heard of Japan as the garden of the world, I was still surprised and delighted to see how literally like a garden it is. From the moment we sighted the trim lighthouse and smug little fishing village at the entrance to the Inland Sea to the time we arrived at Karuizawa, there was nothing to mar the impression of neatness and cleanliness. Perhaps it was all the more striking to us from China because, whatever the virtues of the Chinese, cleanliness is not one of them. No matter whether we were riding on the train through the country or visiting a cotton mill, we saw no unsightly heaps of rubbish, no tumbledown dwellings or factories.

I have hardly seen a patched garment in Japan; even the beggars rarely wear ragged garments, partly because the police have suppressed them. The æsthetic feeling of the people is everywhere evident, both in the form and color of their houses and clothing. The scrupulous cleanliness is strongly accentuated when one comes to a public building, such as a temple or to a private home and is suddenly reminded to take his shoes off. The threshold is of polished wood, and beyond it is the floor covered with a spotless, light-colored straw matting, upon which the people move about noiselessly in their white-stockinged feet, leaving their shoes at the door.

Becoming Modern.

The modern life is making inroads on this mediæval daintiness. Modern factories will belch forth clouds of smoke; the products of the factories will contaminate the streams of the city. The new is steadily gaining ground and the old is passing away. However, even the smoky railroad cannot extinguish the desire for cleanliness, and one of the interesting sights, by the way, are the numerous washing places out on the open platform at many of the railway stations. To these the passengers go, washing face and hands while the train stops. In addition, excellent lavatories are provided, at least in the first and second-class cars on the train. In the cities bath houses are to be found everywhere. Probably one would not find anywhere in the world a cleaner, less offensive crowd of people than in Japan.

The City of Osaka.

One of the most astounding things to me in going about Osaka was the very great number of fine modern business buildings and the wide streets. A few years ago the city was like any other Oriental city, but an enterprising man was put at the head of the street car system, property was condemned and bought by the city on the streets where it was desired to establish street car lines. Fine bridges were built and new buildings replaced the old ones, and all this was made commercially profitable.

Another most striking thing was the number of factories. I visited only one—a cotton mill. Of course Japan has the same labor problems as the rest of the world, and I am not in position to speak of the really typical condition in the factories. But certainly what one could see on a hasty visit to this cotton mill was most encouraging. Of the mill itself I need only say that there were about 4,000 employes, and that it is thoroughly modern in every respect. Of special interest is the residence for the employes. Of course the great majority of the workers are girls. These come from the country in most cases, and the company furnishes their food and home. Everything about the dormitory was neat and clean. There was a beautiful garden, and plans were being made for educational work. The wages of the most poorly paid workers was 30 sen, or 15 cents per day. And the company charged them nine sen, or four and one-half cents for food, bedding, room, light, and all the necessities except clothing. It is true that the hours of work are excessive—nearly twelve hours a day, but this is the universal custom in factories here and in China.

Osaka is known as the Pittsburgh of Japan, and the statement is made that they can make anything there, whether it be an ocean liner or a locomotive, a pin or a lead pencil. In short, externally at least, Osaka is a surprisingly modern and attractive city. This means, of course, a constantly rising standard of living. It costs a Chinese twice as much to live in Osaka as in Nankin. The salaries of servants and teachers are about double, although, interestingly enough, the salaries of university teachers and men of similar rank are much less than in government institutions in China, but they are high there on account of the scarcity of good men.

Miss Kate Johnson's jinrikisha man, who has won 30 to Christ recently.

The Japanese hospitals are especially good, and I have heard a number of foreigners say that they prefer Japanese to foreign physicians.

I was able to visit the public library, zoological garden, playground, etc. The average attendance at the library is 900 per day. All these pay from one to five sen for the privilege of reading in the building when they come. There are in addition regular members who can draw books out in the ordinary way. Perhaps nothing that I saw impressed me as being more typical of the new Japan. In the old days, libraries, if they existed, were for private use, little frequented. Here in this beautiful public building were the most modern books on all subjects. Hundreds of students were coming daily to study them. The rooms where people could go and read for one or two sens were all full, and people were waiting outside for places. On the shelves were books in Japanese, English, German, French, and in

the sociology and economic sections selections of the most recent literature.

The zoological garden was a surprise to me because of its completeness. It would compare favorably with many in America. The public playground has recently been opened. The city put about $10,000 into it. The zoological garden has a bandstand, where a military band plays weekly in the season. I attended a concert and heard excellent renderings of selections from Wagner and Mendelsohn, as well as from other classic authors, and also modern American popular music. There must have been 5,000 people present, most of them standing during the two hours of the concert.

There are many moving pictures shown in the city. In fact, there is a "Luna Park," where all sorts of sensational films are shown, and where the typical amusement stunts are pulled off.

THE INFLUENCE OF MUSIC.

WINIFRED BROWN.

Our school work (Takinogawa, Tokyo) is beginning very well indeed. We have thirty regular pupils in the music department. We are doing thirty-seven hours of music work each week, and besides this we are always preparing for some special program, as music is used on every occasion, to fill up the crevices, you know. Music is truly an evangelistic agency. I am realizing it more and more every day. Two school boys who were recently baptized at our Takinogawa church wrote me that they first came to the church services simply to the organ music, and then they listened to the sermons and began to read the Bible and believe. I am thankful for my music and for the opportunity it affords. I am working at it with a new vision.

Tokyo, Japan.

A PARENTS' MEETING—CHILDRENS' MEETING.

GRETCHEN GARST.

Mothers' meetings are held every month, but a parents' meeting was something new and an experiment. The children took the invitations, which included a ticket for admission, and were eager little messengers in urging their fathers to come with them to the church.

The new pastor at the church had Mr. McCall's magic lantern and slides of Bible stories that the children knew, and was careful in all his preparations. The meeting was supposed to begin at six-thirty, so some of us went at six o'clock. The first children to come brought with them their nurse maids or older brothers and sisters, but gradually the parents came, too, and there was one whole family—father, mother, and children. Thirty kindergarten children came, and there must have been sixty adults and a number of younger people.

As soon as it was understood on the street that there was to be a "lantern show," the Sunday-school children from the district around wanted to come. Older people came, too, but we had to limit the number in some way in order to keep the audience orderly. The children were familiar with all the stories and were eager in listening. We hope the message meant something to those who were hearing for the first time.

The experiment was a great success, and we hope to try again. It has taken a long time to work up a real nucleus of mothers who are regular attendants, and it will take some time to go the same distance with the fathers. When you think of the work in Akita, please remember this problem, and pray that we may have wisdom in dealing with it.

Graduation Day.

There were thirty-one graduates this year, and an enthusiastic class they were. The day was a regular March day, blustery, cold, and snowy, but fifty parents and friends gathered to see the little tots get their diplomas. The program was very much as usual, the regular daily opening, with "Good morning," hymn, prayer, etc. There were two "Sunday-school songs," the teacher called them, and one was "God sees the little sparrow fall." The story was that of Daniel, a favorite with the children.

By the time games began, the children were thoroughly at home. The little tots took turns skipping, side-wise, and the other way, too. They haven't all got as far as to skip with both feet, but all take a turn trying. Then they played what we call "Marching to Jerusalem," using rings on the floor instead of chairs. The teacher takes away several rings each time, and the children who lose sit down. The losers used to cry, but they are "game" now. The older children did their parts, throwing themselves into the fun of everything. The last thing was a soldier song, in which two little soldiers ride on two horses—older boys. The little chap that rode his brother fell right over his head and raised a great laugh among the onlookers, but he jumped up and laughed as heartily as any one.

Diplomas were given, but there was no such process as that at the normal school! Each child received a book with his work for the year and some cakes to take home. The parents and friends were very appreciative and happy, as were all of us. The repetition of these special days make them all the more enjoyable to those of us who are

in the work. We look toward the new term with greater joy than ever.

A CHILDREN'S MEETING IN THE COUNTRY.

GRETCHEN GARST.

Our next meeting was at Amarume, a town through which the new railroad passes. We found that the hotel where we were to stay was some distance from the station, so we put our baggage in a jinrikisha and walked. It was always interesting to notice how the people distinguished between us and the men whose visits are more frequent. Foreign men's clothing is not so very different from much that is worn by Japanese now, but foreign women are an entirely new variety. We aroused all the excitement of the elephant in a circus, or the giraffe. The Japanese pastor had posters up announcing our coming, and I must confess though I admired his enterprise, I felt rather queer! We had to shut the sliding doors to keep from having an audience in the street! The pastor came early in the afternoon, and the meetings began at six o'clock.

The children began to come much earlier, and waited in the street. As the meetings are held in the hotel, they understand that they are not to come in until the signal is given, and they were wonderfully good about it. The pastor and the Bible woman took charge. There must have been seventy-five children crowded into a room about twelve by fifteen, all sitting on the floor. When the story was just about finished, they sent for Rachel and me to "show us to the children." It may not be out of place to explain that quotation. A couple of years ago, after Merritt McCall had been badly injured by a cow, I saw him in Tokyo. I thought he would hate the very name of that cow, but with the forgiving heart of a child he had forgiven all! The first thing he said when he saw me was, "When you come to Akita, won't you come over and let me show you to our cow?" The idea has stuck, and certainly applies in the case of the children.

As soon as they had had a good look at us, the children were supposed to go home and make way for the adults. Some obediently did all that they were supposed to, but many lingered. The only way we could get them to go was to promise to talk to them the next morning. They were to come at ten o'clock, and we would talk to them for an hour. Then they went home.

The adult audience was made up of farmers and a few school teachers. Oftentimes the people walk many miles to attend a meeting. After the regulation talks were made, all but the pastor retired, and he talked until midnight, answering questions, and so on.

When we went upstairs we found the beds made, two in one room and two in the other. The sitting-room becomes a bed-room by the spreading of the beds on the floor. I suppose the maid hadn't thought at all, so we reminded her, and soon shifted so that the trio were together, as usual. The pastor was up and away for his Sunday work before we were dressed.

The children came, according to promise, and we sang and talked for an hour. They were quiet and orderly. It was easy to see which ones had come often, for they knew songs and verses, and listened so much more eagerly than the ones who came for the first time.

A PROSPEROUS WORK.

MATTIE POUNDS.

The work of our mission in the Akita District is prosperous. Miss Armbruster, Miss Garst, and Mr. and Mrs. Oliphant are our workers here. I have seen but little of their work except what is carried on in the city, but I have enjoyed it all immensely. That among the women and children is of especial interest to me. There are several groups of women, for whom there are frequent meetings, a large kindergarten, and five Sunday-schools. At the first consecration meetings of the Christian Endeavor Society after the missionaries had returned from their vacation there was an attendance of about 50 young ladies. A visitor from Tokyo, who happened to be in the meeting, said she had seldom seen such an audience of fine, intellectual, wholesome-looking young women. A considerable number from the government normal school were present, and several of these attend the church services regularly, though they are not yet Christians.

The church and Sunday-school picnic held in a nearby park was full of interest. It was a joy to see the smiling faces of the young people, to watch their athletic games, and to think that as they are brought into contact with Christianity they may be saved from the worship of gods made with men's hands, and the demoralization and sadness resulting therefrom. On our way home from the picnic we saw a rich temple which had recently had its old wooden shingles replaced with elegant copper ones, and passed through a street that has only temples throughout its length of more than half a mile.

The joy felt over the enlightenment of the few was overshadowed by the knowledge of the dense darkness of the many. Pray ye the Lord of the harvest that he will quickly thrust forth many more reapers.

Akita, Japan.

SUNDAY-SCHOOL DEPARTMENT.

WHAT ARE YOUR PLANS FOR MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL?

From January to July the Sunday-schools will be giving instruction on Foreign Missions. If you have not decided on the material to use in your program, let us suggest *two splendid courses.*

"LITTLE JOURNEYS TO FAR COUNTRIES." A series of lessons prepared especially for boys and girls of Junior and Intermediate age, but easily adapted to the various departments or for platform use before the entire school. Material for this full course includes: Booklet for Missionary Secretary, Supplementary Story Booklet, Pictures of Missionaries and Scenes, Mottoes for Special Lettering and Coloring, Maps for Enlarging, Sample Note Book Cover, Sample Travel Ticket.

"Little Journeys to Far Countries" was used in two thousand Sunday-schools the past winter and spring with splendid success. If your school has not had it, order and use for the six months beginning the first of January, 1917. Full set of "Little Journey" supplies sent for 10 cents.

And the new graded material just off the press, "HOW THE MISSIONARY WORKS," Little Journeys Series Two.

Three separate courses have been prepared for the second year of missions in the Sunday-school. This will simplify the use of the material when the school is graded and has the opening exercises in different rooms. The courses are as follows:

1. FOR THE PRIMARY DEPARTMENT. "Four Pictures and Their Story," including four large pictures with the stories in leaflet form told for younger children. 5 cents a set.

"KNOWING JESUS MAKES A DIFFERENCE," a missionary object lesson—a Christian city turned into a heathen village. Cut-outs and story. 25 cents a set.

2. FOR JUNIORS. "How the Missionary Works," being a booklet of missionary lessons in story form, illustrated by five enlarged photographs and a number of smaller pictures for poster work. 10 cents for booklet and pictures.

3. FOR SENIORS AND ADULTS. "Ten lessons on the Missionary at Work," a small book for the use of the older members of the Sunday School—by ten of the missionaries and workers of the Foreign Society. This book to be used for Mission Study Classes also. 15 cents a copy; 10 cents in orders of five and over.

(Either the Junior or Senior course can be adapted to Intermediate age.)

If the three courses are ordered, the entire supply of literature will be sent for 25 cents, with the exception of "Knowing Jesus Makes a Difference," which costs the Foreign Society too much to sell at less than 25 cents.

Indicate on the Order Card below the course you wish to use and mail it to us, with proper amount, without delay.

FOREIGN CHRISTIAN MISSIONARY SOCIETY
Cincinnati, Ohio
Stephen J. Corey, Secretary

Dear Brother:

The _____ Sunday-school of
(Give name, as 6th Street, Bethany)

_____ Will use the full course of
(City and State)

Missionary Instruction Material on "How the Missionary Works," in all departments. Please find enclosed 25 cents.

This S. S. will use Primary Material, "Four Pictures and Their Story," price, 5 cents. "Knowing Jesus Makes a Difference," price, 25 cents.

This S. S. will use "How the Missionary Works," price, 10 cents.

This S. S. will use "Ten Lessons on the Missionary at Work," price, 15 cents. 10 cents each in orders of five or more.

This S. S. will use "Little Journeys to Far Countries," full set, 10 cents.

(If you wish only part of the material, check the course desired and enclosed amount. "Knowing Jesus Makes a Difference" is not included unless specified.)

Name _____

Street Address _____

City and State _____

CHRISTIAN ENDEAVOR DEPARTMENT.

The Endeavor Society at Auburn, Indiana, has recently assumed the support of Mullua, No. 702, one of the boys in the orphanage at Damoh, India. It is a joy to any Society to have a part in this work so dear to our Endeavor Societies everywhere.

Mr. Ray E. Rice, in charge of the orphanage of the Foreign Society at Damoh, India, writes: "Mr. Herbert Halliwell, who is the Traveling Secretary of the Christian Endeavor here in India, will come to Damoh in the last part of the month of October, and we will get some new visions of what Christian Endeavor can do in the orphanage and in the villages around about Damoh."

The following Endeavor Societies have recently entered the Life-line class in the Foreign Society, or have expressed their purpose to do so this year: Paris (First), Ill.; Fort Wayne (W. Creighton Avenue), Ind.; Bedford, Ohio; Spokane (Dean Avenue), Wash.; Norfolk (First), Va.; Alpha Society, Washington (Vermont Avenue), D. C.; Shenandoah, Iowa. Interest in the Life-line plan continues to grow, and it is hoped there will soon be one hundred Societies in this class.

The Traveling Libraries provided by the Foreign Society are filling a great need among our churches, Sunday-schools, and Endeavor Societies. Every set has been taken for November and December. Fifty cents, plus postage or express, give the use of ten books by our own workers for sixty days.

"LIFE LINES ACROSS THE SEA."

The above is the title of the Endeavor Day program prepared by Miss Lucy King DeMoss for the first Sunday in February, 1917. It is most interesting and helpful. The letter from David Rioch, for years connected with the Boys' Orphanage at Damoh, India, shows clearly the wonderful work being accomplished. The sketch, "Life Lines Across the Sea," represents Christian America in conversation with each of the mission lands, and is unique and instructive. The program, with helps and Endeavor Day offering envelopes, are all sent *free of charge* to Societies that will take an offering for the Foreign Society. Order at once and begin to talk about it. Address S. J. Corey, Box 884, Cincinnati, Ohio.

THE WATCHWORD REACHED.

Of course, the Endeavor Societies reached their watchword. The receipts for the year closing September 30 were $10,246, a gain of $3,536. This victory has greatly enthused our Young People, and they are fully determined to reach the new watchword, "$15,000 from the Endeavor Societies by September 30, 1917." Eight hundred and sixty-seven Societies sent offerings, which was a gain of 350 contributing Societies over the preceding year. The following gave $50 or more:

Des Moines (University), Ia	$100 00
Pittsfield, Ill	95 00
Oklahoma (First), Okla	95 00
Mansfield (First), O	81 50
Cincinnati (Central), O	79 00
Du Quoin (Main Street), Ill	77 00
Beaver Creek, Md	75 00
Paris, Ill	69 00
Colorado Springs (First), Colo	61 00
Lancaster, Ky	60 00
Norfolk (First), Va	60 00
Hedrick, Ia	56 00
Hamilton (High Street), O	50 00
Akron (South), O	54 00
Tulsa (First), Okla	53 00
Washington (Ninth Street), D. C	50 00
Washington (Vermont Ave.), D. C	50 00
Chicago (Englewood), Ill	50 00
Union (Cissna Park), Ill	50 00
Fort Wayne (W. Jeff. St.), Ind	50 00
Indianapolis (Downey Ave.), Ind	50 00
Madison (Brooklyn), Ia	50 00
Maryville (First), Mo	50 00
Broken Bow, Neb	50 00
Fremont (First), Neb	55 00
Niagara Falls, N. Y	50 00
Cleveland (Euclid Ave.), O	50 00
Toledo (Central), O	50 00

Many Societies contributing smaller amounts were just as liberal as these larger ones. Four hundred and seventy-one Societies were placed on the Roll of Honor in the Annual Report for having reached their apportionment, and one hundred and fourteen sent double the amount apportioned.

OHIO LEADS AGAIN.

We find that of the amount given by the Endeavor Societies last year, that Ohio again holds first place for having contributed $1,310.22; Illinois next with $1,250.10; California third, $1,023.10; Indiana, $880.61; Missouri, $841.47; and Iowa $722.01. The past six years Ohio has held first place and Illinois second. The difference in amount is so small that we predict a close race for 1917, and California is not far enough behind to be out of the running. Indiana, Missouri, and Iowa are not far apart, and may change places. The rivalry is friendly and in a good cause.

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